THE WESTERN LUMINARY.

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THE WESTERN LUMINARY,

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THOS. T. SKILLMAN, PROPRIETOR.

TERMS.

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RELIGIOUS.

From the Philadelphian.

AN EXTRACT FROM A SERMON

Preached by the Rev. Wm. Latta, *on the day recommended by the last General Assembly, to be set apart for humiliation, fasting and prayer, and given for publication at the request of a number who heard it.*

The causes for humbling ourselves before God are numerous, and the call is at this time especially pressing. The condition of this country is alarming to every one who seriously reflects that there is a righteous governor of the universe, who deals with nations as with individuals, according to their moral character. We have been a people the most highly favoured of heaven. In regard to our great privileges, it may justly be said of us, as was said of Israel of old, that God hath not dealt so with any nation. At an early period of our growth he manifested towards us the most distinguishing favour. By an interposition little less miraculous than that by which his chosen people were delivered from Egyptian bondage, did he rescue us from the chains of a grievous tyranny and oppression, with which we were threatened by the mother country. In the history of this nation, you have seen it in the day of its perils, struggling against a powerful foe; and while yet in its infancy, arising with a gigantic energy, bursting the bonds which were entwining around it, and, under the evident superintendence of Heaven, establishing its freedom and independence. You have seen it nourished, and cherished, with a fostering care, till it has arisen to an elevated standing among the nations of the earth.

Never indeed has a country risen by such rapid strides to wealth and greatness as ours. The prosperity of this nation has indeed been unexampled. Our numbers and our strength have grown beyond all calculation. From a rapidly increasing population, our frontier has been extending in almost every direction. A hardy race of civilized, peaceful, and industrious inhabitants have pushed their conquests over the towering forests, and the wilderness has retreated before them. Agriculture has flourished. Our lands have yielded abundance to the labours of the husbandmen; our commerce has covered the ocean; our flag has waved on every sea, and the wealth of our citizens has been growing with unexampled rapidity. While the old world was rending and tearing by faction, and wasting by sanguinary wars, we were enjoying undisturbed repose. We profited by their miseries. Their misfortunes opened a field of enterprize to our citizens which increased the value of our property, and threw wealth upon our shores. And though there was a temporary suspension of our prosperity from the conflict into which we were urged by the arbitrary claims and conduct of a foreign power, yet victory soon became ours, and the momentary struggle, through the blessing of heaven, issued in important advantages to our country. It convinced the world of our military prowess; rendered us formidable to our enemies, and elevated us to a higher rank among the powers of the earth.

Beside the blessings which have been mentioned, I may add that we have a government of our own choice; founded upon principles of equal rights and privileges, and wisely framed for promoting the good of the community. Our civil and religious liberties have been amply secured to us. We are protected in our persons, and our property. We sit under our own vine, and under our own fig tree, and there is yet none to hurt, or to make us afraid. But what have been the returns which we have made for all these numerous, and invaluable blessings? Has our piety increased with the advantages possessed! Have our love to God, and our devotedness to his service, corresponded with the distinguishing privileges which we have enjoyed? The very reverse, alas! has been the fact. In proportion as we have prospered, has iniquity abounded, and a disregard of God, and of his ordinances prevailed. For years past, a laxness of principle and a dissoluteness of manners have been rapidly increasing throughout our land. In the very councils of this favoured republic, these evils are manifested to an alarming degree. Infidelity and injustice have their advocates in our halls of Legislation, and their open hostility is marshalled against heavens's most sacred authority. And as nations cannot be punished as such, but in this world only, we have reason to fear the judicial displays of divine justice against us; for besides the general prevalence of vice, there are various, special and aggravated sins, of which this nation is guilty. Though in the days of our peril, we were roused to resistance against the efforts which we saw making to infringe upon our own liberties, and, through a gracious Providence, have been enabled to secure them in defiance of an ambitious, and powerful despot; yet, we invade the rights and liberties, of others, to which they are as justly entitled as ourselves. We inflict upon multitudes of our fellow beings the very same evils, and to a far greater extent, of which we so heavily, and so justly complained, and from which we have been so graciously delivered. While we have boldly asserted our own rights, and through the blessing of heaven, are permitted in tranquility, to enjoy them, we shamefully deny them to numbers of our race. While we exhibit to the world, the fair picture of a nation marching on its course, in all the majesty of freedom, and in the fullest enjoyment of its rights, we at the same time, exhibit the anomolous and degrading spectacle of tribes in our midst, in the most servile bondage. To our shame, the world has long beheld it; and to her own sorrow has Africa as long felt it. She has bled at every pore for our wrongs; and she still bleeds that they continue to be inflicted, and are not likely to cease.

A similar injustice is exercised towards the helptess and degraded Aborigines of our country. They have, from time to time, been driven from their possessions, and treated with the most aggravated cruelty. As our strength has increased, and our numbers have been multiplied, they have been compelled to retreat from their lands and habitations, and on no other plea, than inability to contend with the irresistible power of the oppressor. Thus, instead of making proper efforts for their civilization, and bringing them under the means and influence of the gospel, which we are commanded to send to every creature, they are still, by an unfeeling cupidity to be driven back into the wilderness; beyond its sound, and all its cheering, and enriching blessings. It is true, that the nation, after long indifference, had, at last begun to listen to their cries, and to regard their claims of justice, and had guaranteed to them certain lands and immunities, with the assurance of protection in the enjoyment of the privileges thus secured to them. But, the cupidity of some of our citizens, it would appear, will not be satisfied, while a foot of soil which they can lay hold of is possessed by these poor unfortunate beings. And, to gratify this cupidity, the plighted faith of our government is violated; the most solemn treaties are set aside; the most sacred obligations disregarded; and the poor Indians cowed to submission, by the inhuman oppressor, must be thrust from their long loved homes; from the tombs of their ancestors; from the ashes of their fathers; and after they have become half civilized, and have begun to enjoy some of the advantages and taste some of the sweets of divine revelation; are yet to be driven into the wilderness, far towards the setting sun; to be shut up in all the moral, as well as natural darkness of heathenism; no longer to listen to the tidings of mercy; or to learn the songs of salvation; but to shout the war-whoop of blood and of carnage, and perhaps to be shut out from the light of the gospel forever. But there is a just God, whose vengeance will not sleep, and for these things, this nation, if it persist in such an outrage upon justice and humanity, will, sooner, or later, be made to feel the effects of his displeasure. For these things then we are called to humble ourselves before God, and to pray that our civil rulers may be disposed to act justly, to love mercy, and conscientiously to regard the rights of their fellow creatures, and still more, the authority of Him who ruleth over all But,

The violation of the Holy Sabbath, and the sanction given to this violation by the supreme Councils of the nation, was a leading object with the General Assembly for setting apart a season for the purpose of fasting, humiliation and prayer. The profanation of this day, which so generally abounds throughout our land, is a disregard of divine authority, which will not be overlooked by the Great Law-giver. The contemners of such authority will not go unpunished in their individual capacity. But when our civil rulers, by a public act, have not only sanctioned, but coerced the profanation of the Lord's day, it becomes a national sin which may well alarm every citizen of this great republic; for in the punishment of this sin, the whole nation must suffer; the innocent as well as the guilty. And this is our condition. Our rulers have passed an act, which they declare to be paramount to an express statute of the Supreme Lawgiver of the Universe. They have set up their authority in opposition to his, and they tell his worshippers that they must bow to them first. He gave to man a sabbath at his creation, and enjoined its observance, in memory of the great work which had just been accomplished. He renewed it afterwards to Israel in circumstances of extreme majesty and terror, while on his march to Canaan. On this occasion he reminded him of his former injunction, and now, that he might be awed into an obedience, which it would seem he had neglected, the Great Lawgiver assumes his utmost Majesty, and from the thundering and blazing top of Sinai, and clothed in all the attributes which could give solemnnity to the scene, he bade him afresh, and with a voice which shook the whole mountain to its base—"REMEMBER THE SABBATH DAY TO KEEP IT HOLY!" And that he might engrave it deeply upon his soul, he wrote it with his own finger, and upon tables of stone too, as emblematic of its binding, and everlasting obligation. He, moreover, enroiled it in the very heart of that code of laws given at the same time and in circumstances of the same solemnity, a code which all christendom have adopted as their own, and which all reputed moralists acknowledge to be of immutable obligation, and to bind mankind forever.

Now, a law is still in force till its repeal, and I call upon any man to point me to the repeal of this divine statute. To show that it was not peculiar to any age, or any nation, Christ tells us that the sabbath was made for man; not for the Jews only, but for the Gentiles also; that it was made for man, as man; as necessary to his condition; his condition whether in innocence, or in guilt; necessary in every age and in every clime; that it was made for his interest; for his advantage; that as he had six days of the week to provide for his present subsistence, he should devote the seventh to the purpose of his sublime destiny; the securing a glorious and eternal inheritance in a future, and better world.

Now, all this, with the rulers of this nation, has gone for nothing. They have set Jehovah and his authority at defiance, and in its room, have established their own. They have not only permitted a day which God has rendered sacred, to be profaned; but they have legally enjoined its profanation, by the duties required of their public officers. And this was the grand, and moving cause which presented such a large, and respectable body of our citizens before Congress, in the attitude of petitioners, at their last sessions; and a more numerous, or respectable body of men, I will venture to say, were rarely, if ever, in that character, before the Councils of this, or any other nation. Governors, and Judges; multitudes high in office, in talents, in character, in standing and in wealth, swelled the ranks on this momentous occasion. Nor was it their prayer, that Congress should legislate on religion in any shape, or way, as has been unjustly represented. No, Congress had already legislated on religion; they had legislated against it. They had enacted a law, requiring their officers, contrary to former usage, and to an express statute of the King of kings, to transport, and open the mails on the Lord's day; a service under which the consciences of many of these men laboured, and by which they were deprived of the public worship of God, and of many other privileges of the christian sabbath. And all that the petitioners asked of Congress was, that they would repeal this law aggrieving the consciences of their christian brethren, and suffer them to enjoy the precious privileges of the sabbath without restraint, and in common with other of their fellow citizens. They asked them not to legislate on religion, but just to undo what they had done, and to let religion alone. This was all that they asked, and I challenge any man to contradict me; yes, it was all that they asked, nothwithstanding the terrific cry of a union of church and state, which was so industriously sounded from one end of the continent to the other. And was there cause for such a cry? A union of church and state! Where is the evidence that such a project was ever conceived in the mind of a single petitioner? We deprecate such an alliance. While we protest against any interference of the state in opposition to the claims of our holy religion, we protest also against its unhallowed touch of friendship, or of aid; for its touch is death. Nor is this sentiment conceived amidst the fancies of an idle theory, but proved from the history of the church in all its ages.

Now, brethren, christians have become alarmed by this bold act of our public Councils, requiring by their own statute, a desecration of the Lord's day. They see in this impiety, a great national sin, which threatens our land with the judgments of him who ruleth the nations. They think they see in this, a cloud something bigger than a man's hand; a cloud thick and lowering, fraught with the anger of omnipotence. They see too with other eyes than theirs; and with all their self confidence, perhaps with a clearer vision; a vision purged and brightened by him who seeth not as man seeth; but who is himself the light of the world. With these views they prayed Congress to blot from their statute book, a law which, in their opinion, is so sinful, and which spreads an aspect so gloomy over this favoured land. Their anxiety was, and still is, that we may not, by our national impiety, bring down upon us the displeasure of heaven, and blast the rising hopes of our beloved country; but that by a reverential regard to all its paramount institutions, we may hope, through its grace, still to sit at peace under our own vine and our own fig tree, enjoying those liberties for which our fathers bled, and that this rich boon may be perpetuated to the end of our generations. And whether such motives ought to be calumniated as they have been, be our enemies themselves the judges.

Now brethren, so long as this law of Congress, enjoining the profanation of the Lord's day, continues to blot the pages of our statute book, it is our duty, by all lawful measures, to seek its repeal. We owe this to God; to the nation; and to ourselves. We owe it to God; that his name may not continue to be dishonored, by so public a contempt of his authority through our civil rulers. We owe it to the nation; that it may be preserved from those judgments to which such contempt of divine authority exposes it: and we owe it to ourselves; that neither we, nor our children, nor our children's children, may share in these direful calamities. Let us not then cease to petition our public authorities on this subject, till they be constrained to listen to the voice of the nation, awake to its own interests; and let us pray that he who has the hearts of all men in his hands, would dispose our rulers to regard his authority as paramount to their own, and to leave to our citizens the enjoyment of the sabbath, untrammelled by their obnoxious regulations. Let us not regard the clamors of Infidelity, or the censure and abuse of those who call themselves christians, but keeping our eye upon duty only, let us endeavour, by our prayers, and by every effort, to save our country from impending judgment. It is a srange sentiment which some have advanced, that because the mighty of the nation advocate the transportation of sunday mails, we ought to acquiesce and be silent. The same argument would operate against almost every reform. The great mass of the heathen are given over to Idolatry, and should we make no effort to reclaim them? The whole church was once the deluded votaries of popish superstition and Idolatry, and had Calvin, and Luther, and Melancthon, and Zuinglius, and the noble worthies of those times, been governed by such a principle, the reformation would never have been effected, and mankind would now be enveloped in all the gloom of the dark ages. If the majority of the nation are regardless of heaven's sacred institutions, and are disposed to support our rulers in their bold invasion of divine authority, there is cause for greater alarms for the safety of our land, and the argument is stronger for our immediate and unceasing efforts to avert the calamities which such a state of things, portend to our beloved country. Let us not then be wanting in our duty.

I know that necessity is urged by many for the transportation of the mail and the opening of its offices on the Lord's day.—I have not now time to go into an argument on that subject; but merely observe, that there is no class of our citizens who have more, or so much interest in the running of the mail as our merchants; and yet great numbers of the most respectable and wealthy of these men were among the petitioners on this subject, and the most anxious for its success; and if the great commercial city of London, as we own to be the fact, upon the most unquestionable authority, can close her post offices, and put her post coaches aside on the Lord's day we might do the same. The plea of necessity in this case, is the policy of worldly men; a policy which Heaven often shews to be foolishness.—Duty is always before it. The favor of God, which is only to be expected, while yielding a due regard to his laws and institutions, will be of more importance towards the preservation of our libties, towards rendering our country great and prosperous; and our citizens contented and happy, than all the boasted wisdom and policy of our statesmen, and all the post-offices and mails in the universe.—With this, we are safe; without it, we are undone.

MISSIONARY INTELLIGENCE.

[From the Missionary Reporter for December.]

GENERAL ASSEMBLY'S MISSIONS.

Agreeably to some suggestions which we made a number of months since, we shall omit in the present number, our usual selections for the Monthly Concert, and give in their room a brief statement of the doings of the Board of Missions during the last six months—This statement is particularly designed for our congregational auxiliaries, and it is earnestly requested of all pastors of churches, interested in the prosperity of the Board, that they will read it to their congregations, on the Sabbath immediately preceding the 25th day of December, the period recommended by the Board to their auxiliaries for making their annual collections.

We would also suggest to Pastors the propriety of their preaching at the same time, on the subject of Domestic Missions, and reading to their people select portions of the last Annual Report of the Board.

Increase of Missionaries, and stations supplied.

The whole number of Missionaries reported by the Board to the Assembly in May last, was 198—since that time about *fifty* new appointments have been made and accepted—and the whole number actually engaged in the service of the Board at the present time, is about *two hundred*. Nearly all of these are now engaged as permanent Missionaries, and most of them are connected with one or more congregations, as regular pastors or stated supplies. Of the fifty new Missionaries, commissioned within the last six months, more than one half were young men who had recently been licensed to preach the gospel, and many of them had just graduated at the Theological Seminary in Princeton—and these new Missionaries have been distributed through 15 or 16 different states of the Union. The number of destitute districts, and of feeble congregations regularly supplied by these 200 missionaries, is at this time, more than 300.

Amount of Compensation allowed.

No outfits are ever allowed by this Board to any of its Missionaries, nor has the Board become responsible in a single instance to a Missionary for more than $200 for a year's service. In six or seven instances only have they found it necessary to appropriate this amount, and in these the circumstances of the congregations were such, that the Missionaries could not otherwise have been sustained—while more than 180 Missionaries are sustained in about 20 different States, at an expense to the Board of $100 or less a year. Out of the large number of young men from Princeton, who have recently been commissioned to labor in ten or eleven different States, not a single individual has received a pledge from this Board of more than $100 for a year's missionary service, and by our past experience of the benefits resulting from this rigid system of economy, and the success which has attended it, we are encouraged to believe that the time will soon arrive, when no feeble congregation will ask or receive a larger amount of Missionary aid than from $50 to $100 a year. Such is the economy already practised by the Board in all its appropriations, that the average expense of each years' ministerial service, including all the expenses of the office, and of special agencies, will be hereafter only about $100, and we can now say with confidence, to all the friends and patrons of the Board, that they are fully prepared to sustain on Missionary ground, one minister at least for every $100 which shall be contributed to their funds.

Co-operation of Sessions, Presbyteries, and Synods.

Although only two years and a half have elapsed, since the re-organization of the Board, and although very few special agents have been employed to visit the churches, yet they have succeeded in establishing about 400 Sessional auxiliaries on the 50 cent plan ,and nearly one half of all the Synods and Presbyteries in our connexion have given the most encouraging pledges of cordial support and co-operation. In a number of the Presbyteries arrangements have been made for carrying forward the plans of the Board, by voluntary agencies, which are to be executed without any expenditure of Missionary funds. In many of the Presbyteries also, Cor. Ex. Committees have been established, on the plan recommended by the Board, and by the existence and efforts of such committees, missionary operations have been greatly facilitated, and very considerable expenditures, which would otherwise have been indispensable, have been avoided. New and energetic measures have recently been adopted by the Board for increasing the number of its Auxiliaries, and also the Cor Ex. Committees of Presbyteries—and the hope is indulged, that their exertions to effect these desirable objects will be cheerfully seconded by the Elders and Pastors of the churches.

Fruits of Missionary Labours.

The Missionaries of the Board generally have been received with great kindness and cordiality, by the people to whom they have been sent, and with very few exceptions, their ministerial and pastoral labors have been attended with visible and encouraging success. Upwards of 300 congregations have been statedly supplied with the preaching of the Gospel—and in most of the congregations, Bible, Missionary, Tract, Education, and Temperance Societies have been organized and cherished, and are still in successful operation—many destitute families have been furnished with copies of the sacred Scriptures, and hundreds of thousands of pages of religious Tracts have been put in circulation. It is believed, that no less than 150 Bible classes, and from 300 to 400 Sabbath schools, are at the present time, under the immediate direction, or general supervision of the Missionaries of this Board—and from 10 to 20,000 children and youth of our own country are thus furnished with the means of any early and religious education.

Within the last six months more than

twenty of the Congregations served by the Missionaries of the Board, have been visited with the special and reviving influences of the Holy Spirit, and *several hundred* souls have been hopefully converted to God—and been added to the visible church of Christ—and in some of these favored congregations the work of the Lord is steadily progressing.

The facts above specified are deemed abundantly sufficient to show, that the efforts of the Board and of their Missionaries have been graciously owned and sanctioned by the Great Head of the Church, and that a great amount of good has already been accomplished.

Necessity and means of replenishing the Treasury.

The fact is already before the churches that the Treasury of this Board has been considerably overdrawn, and that it is extremely desirable that it be speedily replenished. Although their present necessities are great, the Board rejoice in the assurance, that the churches whose servants they are, and the auxiliaries and annual subscribers, on whom they chiefly depend for their pecuniary resources, are furnished richly with the means which are required for the support and encouragement of their operations—and they cannot entertain a doubt that their present wants will speedily be supplied. Only let the annual subscriptions of auxiliaries, and of individuals, be promptly collected and remitted to the Treasurer of the Board, and let contributions be made in those churches where no auxiliaries have hitherto been organized, and in a very few weeks, at most, we shall have the satisfaction of announcing that the Missionary Treasury is no longer empty.

REPORTS OF MISSIONARIES.

Indiana.

In the month of May last, the Rev. John R. Moreland, pastor of the church in Indianapolis, was appointed by this Board to spend three months in the course of the present year, in Missionary labours, in the counties of Marion and Johnson. Two months services have been performed, and much good has been accomplished. From Mr. Moreland's second report, dated September 13th, 1830, we have selected the following extracts, which we deem particularly interesting and worthy of the serious consideration of all who are engaged in building up the waste places. Our own views accord fully with those of our Missionary, respecting the necessity, and importance of itinerant, or circuit preaching—and we do most earnestly desire that *very many of the pastors* of our large churches may soon be engaged in such labors, for two or three months in the year, among the feeble churches and destitute districts of country with which they may be surrounded.

The way prepared for organizing a new Church.

"Yesterday I attended an appointment previously made; for the purpose of forming, not a church, but to use a Methodist phrase, a class. Ten persons presented themselves as members of the Presbyterian church; and three I received on examination, thus constituting an association of persons for religious purposes consisting of thirteen, and I trust they are the children of God. In this neighbourhood I preached frequently last fall; a number were awakened, and because they had no prospect of a Presbyterian church being formed in the neighbourhood, about twenty joined the Methodist church.

Necessity of itinerant or circuit preaching.

The people of this county can never be supplied with preaching only on the plan of forming circuits. If we would increase our church we must go to the people, we must go and search them out. The people have not the disposition, nor have they the means, if they had the desire of going any distance to meeting—you must go to every settlement, to every family in the whole world. It is desirable both to the preacher and people to have preaching all the time in the same place; but on this plan the command of Jesus Christ, "go into all the world and preach the gospel to every creature," can never be obeyed. The plan of itinerating practised by Paul, and by a greater than Paul, and which has been carried on so successfully by the Methodists, is the only one that will carry the gospel to the ends of the earth. I have acted somewhat on the plan of a circuit rider for fifteen years, during which time I have travelled through much of Tennessee, Alabama, Illinois, and nearly the whole of Kentucky and Indiana, and can say, to the honor of the Methodist society, I have hardly ever entered a neighbourhood however poor and remote, but had been visited by some circuit rider.—And how are they able to do this? is it because they have more zeal, a greater desire for the salvation of men ?No verily it is not; but it is because their society supports them in this laborious work.—Their system is powerfully efficient. This can only be accounted for because it is the plan of God. The primitive church had her evangelists; and I rejoice that this long neglected institution is now revived in the missionaries of our church. Let the Presbyteries, let the Synods, let the General Assembly support the present plan of Missions, and there is no doubt of its being equally, if not more successful than any other system ever put in operation. In my opinion there is no other way to sustain the ministers of the gospel on this field. If they are left to support themselves in the present situation of the country, not one in ten could remain on this ground. Bear them up a few years longer, and then we will aid in sending the good news still further west. They must be supported or your Sabbath schools, Bible societies, Tract societies, Temperance societies, and every other moral and religious institution will languish, *will die.*—The whole amount of money now in the Lord's treasury has flowed from a few benevolent hands; out of 200,000 communicants not more than two thousand probably have given one dollar to this cause. We will do what we can to support ourselves, but the plain truth is, we cannot live unless we are assisted."

From Mr. J. S. Thomson, dated Crawfordsville, Aug. 23d, 1830.

A new church organized in Portland.

"A short time after I wrote you last, I organized a church in the village of Portland consisting of 27 members. In this place I preach one fourth of the time as formerly. The state of religion in this place I do not consider as flattering as it was some months ago. Universalist principles and other infidel sentiments have very considerable influence here and in other places throughout the county. Notwithstanding all the efforts that have been made to support the cause of Christianity it is to be lamented that infidelity is increasing and becoming bolder and more systematic.

"In the Coal Creek Church the cause appears to be gradually gaining ground. We had a communion in that Church two weeks ago, at which time we received 9 members to the communion of the Church, 6 of these on examination, 2 of them were baptized, making 11 that have been added since my last communion. One of those received on that occasion was an old man. He had long been a regular moral man, and some fears were entertained that he would rest satisfied with that. I visited him a short time before the communion, for the purpose of discharging my own conscience, by conversing with him on the subject of his soul's salvation. I found both him and his wife willing to converse on the subject in earnest. The result was, that both he and his wife came forward and gave satisfactory evidence that they had found favour in the sight of God. He communed with the people of God on the Sabbath day. But this was to be the last as well as the first communion that he was to celebrate with the friends of Christ on earth. The same week he was taken ill, and on the next Sabbath his spirit fled as we trust to drink wine new in the kingdom of God. O, how faithful should the ambassadors of Christ be to preach in season and out of season."

From Mr. J. Thomson, Aug. 23.

"We have had a communion also in Providence, the little congregation where I preach one fourth of the time. That little church considerably more than doubled itself on that occasion, receiving an addition of 17 members; but 3 of them however were on examination. Two of these heads of different families, who had their children baptized, 7 in number.

From Mr. T. E. Hughes, dated, Dunlapsville, Union Co. Ia. August 3d, 1830.

"Although there has been no special outpouring of the Holy Spirit at Dunlapsville, nevertheless many things have occurred for which we have reason to be thankful, and which demonstrate that the Lord is not very far from us. A very great change has taken place in the moral aspect of this people, their attention has been much excited, and the number of regular attendants upon the means of grace has increased by nearly one half, all are exceedingly orderly and attentive, and a number feeling.

"This people begin to see and feel their need of the stated means of grace, and although they are as yet but few and feeble, they are making animated exertions to secure the preached Gospel of Christ among them. They are now repairing the house of worship; have obtained a small piece of land, and are about building a house upon it for the special use of their ministers; in addition to this they have made out a regular call and presented it to Presbytery for one half of my labours.

"The Bible, Tract and Sunday school societies are in a flourishing state, and exerting considerable influence over the morals of the people; with regard to intemperance, although no considerable efforts have as yet been made, yet many see and feel its ruining consequences, and a number have adopted the principle of entire abstinence."

Illinois.

From Mr. Isaac Bennet, dated Carmi, Oct. 25th, 1830.

The work of the Lord advancing.

"Since my last, I have spent much of my time in riding with brother Spilman, attending the sacrament of the Lord's Supper through the numerous churches scattered abroad in his field and my own.—And, with a heart glowing with gratitude to Him, who, on the eve of his dreadful sufferings, instituted this ordinance as a token of redeeming love to his disciples, I I would now record it to the glory of his grace, that he has condescended to smile upon his own ordinance with his reviving presence. An ordinance which it seems that Jesus has always delighted in a peculiar manner to own and bless, to both saints and sinner, who are thus pointed to Calvary.

"Several of these infant churches have evidently been blessed with a sweet refreshing from his gracious presence. At least some mercy drops have fallen, many of the saints have been revived, not a few thoughtless sinners have been awakened, and a goodly number have, as we hope, found the Saviour precious to their souls. And oh! that the Lord would yet increase it to a gracious, copious shower. But as this work seems yet to be only in its incipient stage, and as I have but little leisure to write, I forbear, having only briefly noticed it, that it might call forth the prayers of your committee and excite their gratitude to God. During these sacramental occasions a number have been gathered into the church, both in brother Spilman's field and in my own; as it respects the former field I am not prepared to state particulars, but in the latter, twenty or upwards have united themselves to the people of God; about twenty-five more have been hopefully "born again," who have not yet been received into the church, some of them being in much darkness previously to the communion, but most of them are new cases, who have subsequently obtained a hope in Christ, and a considerable more are still inquiring what they must do to be saved.

"Thus in the midst of the many discouragements, which we have met to damp our spirits, the Lord has given us much reason for heart-felt gratitude, and in the midst of all our unworthiness, which calls for our deepest sorrow, he has not left us without cause to mingle it with joy.

"The following is the sum of my labours since my last. Travelled 1152 miles—preached 77 times—attended with brother S. four sacramental meetings, accompanied him also to the Hickapoo, where he organized a church of about twenty members; twice catechised the young people of three churches; made forty family visits, and introduced about 21,000 (making together with a former supply 39,000) pages of tracts, which have been scattered thro' every part of my range, having been received through different mediums, but mostly through that of tract societies which I have formed and then acted as their agent."

Presbytery of Transylvania, Ky.

The following letter from the clerk of this Presbytery, addressed to the Corresponding Secretary of the Board, has just come to hand.

Rev. and Dear Sir,—Agreeably to an order of the Presbytery of Transylvania at its late Sessions, I inform you that the following resolution was passed unanimously, "On motion, Resolved, That the Rev. John D. Paxton, Jas. K. Burch, Thos. Cleland, D. D. and Michael G. Youce, be, and they are hereby constituted an Executive Committee to correspond with the Board of Missions of the General Assembly of missions."

As we have a great many vacancies in our bounds, we hope the board will soon hear from the committee.

JAMES C. BARNES, Clerk.

Temperance Societies.—The cause of Temperance appears to be steadily advancing, in almost every section of the country, where our missionaries are laboring. In most of their congregations societies have already been established, many of which are large and flourishing, and the influence exerted by them is beginning to be deeply felt by distillers and retailers of ardent spirits.

APPOINTMENTS.

Rev. S. H. Crane, General Agent for the Valley of the Mississippi.

Rev. S. J. Miller, for one year to Lexington, Preble County, and New Providence, Montgomery Co. Ohio.

Rev. Thomas B. Clark, for three months to Clear Creek, Ohio.

Rev. David Monfort, for one year to Franklin and vicinity, Johnson Co. Indiana.

Rev. T. A. Ogden, for one year to Halifax County, Va.

Mr. J. J. Rice, for one year to Dutch Neck, N. J.

Rev. J. Witherspoon, Missionary Agent for the State of North-Carolina, for one year.

Mr. J. W. Beecher, for four months to the county of Sevier, Tenn.

RE-APPOINTMENTS.

Rev. Wm. J. Bradford, for one year to Virgil and Solon, Courtland co. N. Y.

Rev. S. Hubbard, for one year to Allen, Allegheny co. N. Y.

Rev. Wm. Wallace, for two months to Blue Rock and Meigs, Muskingum co. Ohio.

Mr. George W. Kennedy, for six months to Taneytown, Md.

Mr. I. Bennett, for one year to White co. and vicinity, Illinois.

Rev. J. W. Moore, for one year to Little Rock, Arkansas Territory.

Rev. W. C. Anderson, for six months Missionary Agent for the Valley of the Mississippi.

RECEIPTS.

Cash received by the Board of Missions of the General Assembly, from the 20th of October, to the 20th November, 1830—$1,017 48.

SOLOMON ALLEN, *Treasurer.*

Notice to Auxiliaries, Agents and Treasurers.

It is earnestly requested of all the Agents of the Board of Missions, and of all Treasurers of Auxiliary Societies, and of Presbyteries, who have been authorised to receive monies for the use of the Board, that they will forward without delay, such amounts as may be placed in their hands during the months of December and January, to *Solomon Allen*, Esq. Treasurer, No. 18, South Third Street, Philadelphia.

RECEIPTS FOR THE BOARD OF EDUCATION.

The Treasurer reports the following receipts in Nov.

George Ralston, annual subscription,		100 00
Solomon Allen,	do.	100 00
Alexander Henry,	do.	100 00
William Brown,	do. for 1831,	100 00
John Stille,	do.	100 00
Rev. Dr. Ely,	do.	100 00
Of do. donations received by him,		33 06
Rev. Dr. Knox, by Rev. Dr. Green,		10 00
Sixth Presbyterian church, Philadelphia, at Concert of Prayer,		12 00
Robert Ralston's annual subscription,		100 00
From Rev. Dr. Neill, agent, his collections.		363 35
		$1118 41

JOHN STILLE, *Treasurer.*

Moravian Mission to Surinam.—*Surinam*, a district of English Guiana, South America, is stated to contain in a population of 81,000, no less than 75,000 slaves. Among these degraded sufferers, Rev. W. G. Genth, has been laboring as a Missionary since 1818. Mr. G. writes, that on two plantations contaning 156 negroes, there are 31 "new people." "They declare their delight in hearing the Gospel, and their belief of the doctrine of a crucified Saviour, who had died to save them also." On another plantation of 68 slaves; "59 expressed a wish to be admitted among the new people.—They said that they did not know the right way to happiness, but wished to become obedient to the gospel; to leave off their evil doings, and turn to the Lord Jesus, who had shed His blood to save sinners." Mr. G. seems greatly to enjoy his work: he mentions that in passing on their rivers, from one town to another, he has time for reading and contemplation; and he has transcribed, no doubt as an expression of his own sentiments, the following passage from one of his books:

"Ye servants of God, only ask all men, whether inhabitants of the wild forest, or civilized but heathenish Christians, whether they know that an Almighty Saviour is necessary to save their souls; and tell them of Jesus Christ, how He paid our debt on the cross; and you bring them nearer to the kingdom of God than you can hope to do by the use of the most ingenious arguments to prove the existence and attributes of a Supreme Being."

Asia Minor.—A letter from Mr. Brewer has been received by the Editor of the Philadelphian, the particular object of which is, to solicit from the Friends or Quakers of Philadelphia, funds to establish a Lancasterian school in the *Ancient Philadelphia*, in which Mr. B. says, are not less than 2,000 Greeks and Arminians, who still bear the Christian name.—*N. Y. Bap. Reg.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, DECEMBER 29. 1830.

OUR OWN AFFAIRS.

To our Patrons and Friends.

This number completes the first half of the present volume of the Western Luminary, and is the last of the present year. We embrace this opportunity to express our grateful acknowledgements to our patrons, and to all, who have used their exertions to extend the circulation of the paper. We must also renew our solicitations to them, and to such as have not yet favoured us with their active influence, to endeavour to procure new subscribers for the Luminary.

Various causes have operated of late to diminish the patronage it once enjoyed. The increase of other religious publications within the sphere of its circulation, emigration, the decline of religious feeling in many of our churches, a want of the active co-operation of ministers and elders, and a remissness of subscribers in making payments have tended to lessen its circulation and reduce its income. Under these circumstances, and having from the most respectable and competent judges testimony to the value and usefulness of the paper, we feel constrained to press on our friends the importance and necessity of putting forth more strenuous efforts in its support. If it be useful in diffusing religious intelligence, in disseminating correct sentiments, and in sustaining the benevolent efforts of the day, we hope that all, who delight in the advancement of these objects, will lend efficient aid in extending more widely its circulation and in obtaining for it a more adequate support.

If our friends, who take the Luminary, and can from their own experience testify to the pleasure and profit to be derived from it in a family, would just make a personal application to their neighbours, and offer to transmit their subscriptions to the publisher, we doubt not we should soon find our list of subscribers greatly increased. We would especially call on our clerical brethren to use their influence and efforts in this way. From a number of them we have their express approbation of the paper, and their recommendation of it to their congregations. This we regard as a pledge on their part to use their efforts to increase its circulation. We hope they will not forget it, but *do something*.

The following recommendation was signed by above twenty of the most influential members of the Synod of this state at its last meeting.

"Deeply impressed with a conviction of the great importance of the general diffusion of religious intelligence, and being well acquainted with the character of the Western Luminary, we, whose names are subscribed, do hereby express our approbation of the paper, and do most earnestly recommend to all persons in our congregations and to others to take it for the benefit and entertainment of themselves and their families, and to help to sustain a publication so useful to the cause of religion and christian benevolence through our country."

In addition to this we have the following resolutions of the West-Lexington Presbytery and of the Synod of Indiana.

"West-Lexington Presbytery, Oct. 1830. The following resolution was also adopted:—

Resolved, That the members of this Presbytery feel themselves bound to extend their vigorous patronage to the Western Luminary, so long as that paper maintains its present character."

"In the Synod of Indiana, Madison, Oct. 25th. 1830.

Resolved, That it be especially recommended to the pastors and elders of the Presbyterian churches, within the bounds of this Synod, to exert themselves to extend the circulation of the Christian Journal, published at Cincinnati, the Western Luminary and Presbyterian Advocate, published at Lexington, Ky. or any other respectable religious newspapers, so that as far as practicable every family within the church may be furnished therewith."

Faith without works is dead. Good words and fair speeches will be of little avail in affording substantial support to the paper, unless some *act* in behalf of it. The beginning of a new year is a time when many people make new resolutions, adopt new plans, and subscribe for new publications. May there not be some, who, if the opportunity were offered them, or if it were suggested to them, would at the opening of the coming year commence taking a religious newspaper—and some, who would take this paper! We hope that through the kindness and interest of our friends it will be suggested to many, who are now living without any religious paper, bringing them weekly news, instruction and delight from all quarters of the globe.

Since writing the above, we have received letters in which are some things so a-propos, that we cannot forbear extracting them for the sake of example to others, and to encourage our friends to go and do likewise.

LETTER FROM ILLINOIS.

A worthy correspondent in Illinois, who some time ago sent us five subscribers, in a letter under date of Dec. 10th, has transmitted the money for them, and says, "I have been trying to convince the people in this vicinity that it is their duty to make themselves acquainted with the religious news of the day."....."In the course of this month I intend to spend three or four days in this county solely for the purpose of procuring subscribers for the Luminary and other publications of a similar character." Speaking of a new subscriber he has obtained, he says, "Mr. H. cannot read, but he has two children that can. And he says he will pay for the paper and his children will read it to him.—Oh that all our deacons in the church were only as wise as this poor man who makes no profession of religion whatever! While this man, who is only a poor mechanic, can pay two dollars a year for a religious newspaper, and pay it cheerfully; the more wealthy farmer, who is perhaps an ELDER, cannot even pay fifty cents to the Bible Society!"

LETTER FROM MISSISSIPPI.

A distinguished preacher in Mississippi writes under date of Dec. 8th. "I take the Luminary, although I generally get its matter in other papers from the North. I like much its manner and spirit, and think it deserves a wider circulation in the West, and for that reason I shall continue." This gentleman acted as agent for two other subscribers and transmitted their payments for them.

General Assembly's Board of Missions.

We are glad to see that the efforts of this Board are so successful in procuring means and men for their missionary operations. The plan of raising funds by a subscription of 50 cents by each member is likely to prove an efficient, simple and successful method. We would take this occasion to remind Sessional auxiliaries that Christmas was the time fixed upon for payments to be made. If the time has escaped the recollection of any, we presume their payments would be gladly received as *new year's gifts*, and would do as much towards supplying the destitute with the bread of life.

Itinerant, or Circuit Preaching.

The settled pastors in our churches in the West are "few and far between." For the supply of the intervening and vacant spaces, but few evangelists and missionaries are sent forth. Hence the importance of pastors occasionally adopting a method of circuit preaching. To enable them to do this, their churches should be willing to forego the enjoyment of their regular ministrations on such occasions. We are commanded to bear the infirmities of the weak, and to communicate to the supply of the necessitous. He that watereth, shall himself be watered. So of churches. The itinerant plan of preaching has other advantages, besides that of a more equal diffusion of the means of grace. It not only carries the Gospel to the destitute, but has a happy tendency to awaken in congregations, that have long enjoyed preaching, a more earnest and anxious attention to the words of eternal life. We would invite the attention of our readers to the remarks of Mr. Moreland on this subject, as they are given in our extracts in this days' paper, from the Reports of Missionaries in Indiana.

Female School in Liberia.

The Female Colonization Society of Richmond and Manchester, have taken measures to establish a Female School in Liberia. A lady, who it is understood is well qualified and willing to undertake the business, has been requested to take charge of it. By annual subscriptions and extra efforts, the Society has raised $100. It is thought that about $300 will support a model school there.

THE WEATHER.—By our Eastern papers we perceive that severe snow storms have been experienced in the Eastern states. At Bern, in the State of New-York, the snow fell on the 26th ult. to the depth of *two feet and a half*. In Middletown, Conn. on the 6th inst. it fell to the depth of 15 inches.

On Monday the 20th inst. a slight snow fell here in the afternoon. At night it turned very cold and continued with great severity till Thursday morning. We are informed that on Wednesday morning the mercury in the thermometer of the University in this place stood 11 degrees below freezing point. The editor, having occasion to ride to Mays-

ville in those cold days, was told on Wednesday evening that on the night before a black woman froze to death in that vicinity.

Rev. Alva Woods, President of Transylvania University, has been appointed President of the University of Alabama. This is a new institution and richly endowed. We understand it is to go into operation in April next.

INFLUENCE OF NEWSPAPERS.

The following paragraphs are from DOUGLAS' work "on the *Advancement of Society*"—a book, which we are pleased to learn has recently been republished in this country. The author is favourably known on this side of the Atlantic by a little volume entitled, "Hints on Missions."—In this extract from the work first mentioned, the writer is speaking of the influence of periodical Journals in Great Britain.—*Southern Rel. Tel.*

The great power of the daily and weekly press may in some degree be judged of, from the exertions which the Times Journal, in cases of urgent extremity has suddenly and successfully made in behalf of the unfortunate, and the relief which it has thus afforded where individual efforts would have altogether failed in the promptness and in the efficacy required, and the extent of such aid may clearly be seen from the subscriptions which are poured in to succour the distressed, whenever the newspapers unite in presenting their case to the public. At present these journals do not act upon a plan sufficiently systematic to show what could be done by great talents pursuing the same object from day to day, and from year to year; and we must rather look to the past than to the present, to the times when the periodical press had not acquired the influence which it now possesses, for an example of the over-ruling force it can put forth, and of the mastery it can gain over the thoughts of the age, and the current it can give to the general feeling. This example we may find in the letters of Junius, which, in a great measure, gave a new tone to public sentiment, and still continues to exert an influence hostile to the rulers of the country; and though, from the manifest disregard of truth in many of its statements, and the want of candour throughout, it is no longer, if it ever was, an authority in this country, and acts only in the deathless sting it has left behind it; yet abroad it maintains a high reputation, and is a work of acknowledged reference, and was the text book which the Emperor Napoleon consulted as the index of the national sentiments when he had the prospect of finding a refuge in England. If a writer who possessed talents with Junius, and who had on his side, what the other wanted, the force of truth, there can be no doubt that he would exercise a paramount sway over his cotemporaries, and leave behind him a long-enduring authority and a lasting reputation.

A religious writer of popular talents, and of a forcible style, could have no station of more extensive usefulness than the direction of a weekly newspaper. Neither the pulpit nor the senate house could afford him a more various or more ample field. Every good cause would require his assistance, and would receive his easy and effectual support. He could open the fountain of public liberality, and direct its current wherever they were required, while, at the same time, he could mould the exertions of benevolent societies, and shape them into a more efficient form. Unconfined to any party or society, he would be the mutual benefactor of all, and their general defence; for, lightly armed, and ever ready for action, he might be the earliest to repel an attack, and the first to lead in advance.

THE GOOD SUBSCRIBER.

"A good subscriber," is one who pays promptly, and does what he conveniently can to advance the interest of the paper he takes. The first he will do from self-interest, for, if he pays the printer once a year, he saves himself from the mortification of a dun, and at the same time enables the man of the type to devote his time and talents to the concerns of his office, instead of borrowing money, writing duns, and fretting and scolding about hard times, to the unavoidable neglect of his more appropriate duties. He will always consult his own interest, pleasure and profit, by using his influence to extend the circulation of his favorite paper among his neighbors, and by promoting its success in various other ways. By so doing, he enables the printer to make useful and permanent improvements in his weekly sheet, which he could not do with a stinted circulation and its attendant embarrassments. This is a slight and hasty portraiture of "a good subscriber," and it gives us pleasure to say that we have many such, whom we shall ever hold in grateful remembrance. —*Vt. Rep.*

POLITICAL ATHEISM.

It is known to some of our readers, that a party has for a considerable time been associated in Boston, adopting the principles of what is by them termed *Free Inquiry*. Their opinions have been considered to be dangerous: and under this impression, Dr. BEECHER of this city has begun a course of lectures in Park-Street Meeting-House, on what he denominates Political Atheism. The first lecture was delivered last Lord's-day evening, from Psalm xiv. 1, 2. His definition of this atheism was, that it was a conspiracy against society, a waging of war against the native constitution of man, and calculated to introduce misrule, confusion and misery, so far as it should prevail. This theory, against which he directed his powerful and argumentative discourse, he represented as an attempt to annihilate the ties of kindred by abolishing marriage. The advocates of this atheism consider marriage an unjustifiable monopoly. They would destroy the relations of husband and wife, father and mother, brother and sister, and admit the promiscuous intercourse of the sexes. *The family*, of course, would no longer exist as it now does. The endearing relations which now render *home* the abode of delight and of chastity, of kindness, of love, and of the most affectionate interchanges of courtesy and respect, would be broken up. *The family*, ah! what benefits have been diffused through society by this ordination of Heaven. How many temptations have been disarmed of their force on the youth, by the recollection of connexions thus created. The young man, enticed to the path of ruin, has said within himself, What will my father say, or my mother! what will my sister say, or my brother, if I do this wickedness! And thus has he escaped the snare of the fowler!—All these restraints, and all those which result from the holy fear of God, would the political atheist remove. Political atheism teaches a general division of property, allowing no man to possess more than another; making the benefits of all labour, and of all knowledge, to accrue to the public at large. It would destroy all private rights to estates, and annihilate the fee simple in lands, because all these things are "a monopoly." The discourse was divided into three parts, viz.—*The folly, the danger, and the remedies of Political Atheism.*

Under the first head, the *folly* of this theory, the Dr. spoke somewhat in the following manner, though we pretend not to give the precise language, or to have preserved the exactness and fitness of the figures, being presented only from a very imperfect memory:—

The absurdity of denying the being of Almighty God, and the folly of supposing that creation is the work of Chance, were described with most ingenious and well-directed satire. It was observed that the mechanism of a watch is universally admitted to determine the fact of an agent, of intelligence and design, but the existence of an unbounded universe, in all its surprising order, beauty, and magnificence, proves nothing! The history of this theory of atheism, said the Doctor, is short, but it must be told. For a long eternity, the confused elements of creation were floating in the infinity of space, without any order, in a state of entire chaos. But at length there happened a most terrible explosion, as if thousands of cannon were discharged, or as ten thousand thunders uttering their voices. The heat occasioned thereby to the numberless particles of matter, and the concussions which were the consequence, were most terrific. No account could be given of the cause; but so it was! Presently, as if by enchantment, from this confusion, strange to tell! a beautiful sun appeared, and shone forth in his meridian splendour. Around were thousands of stars, and planetary worlds, moving with perfect regularity and harmony, and performing their appointed revolutions with the utmost order and accuracy. No one could give the least information respecting these appearances, but that *so it happened*. The waters too were gathered into one place, and a mighty ocean spread itself abroad; and what was very surprising, this vast body of fluid salt was found to be teeming with life; the stately whale, the creeping shell-fish, and the innumerable multitudes of the finny tribe, were discovered sporting in this world of waters. How they came there, or by what means life was infused, not a trace of knowledge could be gathered; and all that could be said was, *so it happened*.—The elements of creation cooling, after a while a part of them crusted, and forth came the globe on which we dwell. And wonderful to relate! huge mountains were seen, and beautiful hills, covered with nature's richest green. On these were also seen, herds of cattle and flocks of sheep, grazing with a satisfaction peculiarly their own. Birds, sporting in air, flitted hither and thither, and insects unnumbered swarmed on every side. But that which created an astonishment not to be described, was, that on this earth was found a human skeleton, perfect in the surprising formation of all its parts. The flesh appeared, and by a process utterly inexplicable to mortals, covered the bones. Had it so remained, it would have been an unsightly spectacle on which to gaze, but, to hide the deformity of its nakedness, a beautiful skin covered every portion of this form of flesh, with a perfection and neatness eluding all research. The veins and arteries occupied their appropriate place, and the warm, purple fluid played about the heart, and spread itself with a systematic nicety and proportion in every part. The lungs too were in their appropriate position, to admit the air necessary to life and existence. The speaking eye, prepared to beam forth intelligence, entered the socket warmed for its entrance, and the ligaments tied it in its right locality.—The ear, with all its nice machinery for the admission of various sounds, assumed the centre of the head.—The mouth opened in the place where it ought to, furnished with double rows of ivory. Here were the sparkling eye, the rosy cheek, and the ruby lip, all the work of *Chance!* This wonderful machine, though thus prepared for action with an acuteness and invention altogether unparalleled, would have remained inert and useless, had not a vivifying power been imparted. But the breath of life entered into it, and it became a living, a thinking, an immortal being. And from that time to the present, *it has never ceased to think*,—though it has appeared to think in a most irregular and disorderly manner, especially in the day of degeneracy and wickedness in which we live.

In reference to the *dangers* of Political Atheism, these were inferred from the character of its doctrines. One of them is, that vice may be left to punish itself, without the force of law. Here was shown the incorrectness of this doctrine, from the anarchy and bloodshed with which this atheism, whose food is blood, once desolated France; and a most fearful picture was presented of the situation of this kingdom in "the reign of terror" under Robespierre. Lafayette then laboured to introduce a rational civil liberty, and in the effort came nearly to the loss of his life. But Providence kindly preserved him, that he might now be the instrument of blessing his native country, which he loved with the ardour of a genuine patriot. The dangers to a Republic from this atheism, were contrasted with the perils of a Monarchy; and the opinion was expressed, that those of the former are greater than those of the latter. Allusion was made to the fact, that atheism, by removing the fear of God, divests the oaths in our Courts of all their efficacy. As to the absurdity of the principles exposed, some might suppose they would destroy themselves, and be without influence; but this was shown to be a mistake, from the love of wicked men to embrace any theory which would remove moral obligation, and leave their evil passions unrestrained.

As to the *remedies* against this Political Atheism, reference was made to the importance of public moral sentiment,—a regard to the authority of God,—and especially a sacred reverence for the institutions of religion, and the sanctification of the Sabbath. It is the hallowing of this day as God requires, that will spread all around our Republic, a defence more certain than a wall of fire. But if the religious observances of this day are disregarded, we may expect the speedy visitations of Divine anger. The noble powers of man render him capable of "whatsoever is pure, lovely, and of good report;" but, abandoned to the tyranny of his passions, he may become the tiger in temper and feeling, spreading desolation far and wide,—ruining others, and destroying himself.—*Christian Watchman.*

AMERICAN COLONIZATION SOCIETY.

DEPARTURE OF THE CAROLINIAN.—We stated in our last number, that the ship "Carolinian," chartered by the Society, was at Norfolk, prepared to receive emigrants for Liberia. This vessel sailed on the 20th of October, with one hundred and seven coloured persons, forty-five of whom were emancipated slaves. The Colonial Agent, Dr. Mechlin, took passage in this vessel together with Dr. Humphries, Colonial Physician and Assistant Agent, and Mr. and Mrs. Skinner, Missionaries sent out by the American Board of Commissioners for Foreign Missions. Among the liberated slaves were *eight*, the children and grand-children of Abduhl Rahhahman; *nine* liberated by C. Bolton, Esq. of Savannah; *twelve* by Miss Blackburn, near Charlestown, Va.; *seven* by Miss Van Meter, of Hardy county, Va. and seven others left free by a gentlemen in Essex county, Va. and a few others freed by others, whose names are not specified. It will be recollected, that a fund of more than four thousand dollars was raised at the North, nearly two years ago, to aid in the redemption of the family of Abduhl Rahhahman, and to this fund the children and grand-children who have just embarked, owe their freedom. Those liberated, were generally well supplied with the articles most necessary for their comfort during the voyage, and their subsequent settlement; and some had been particularly prepared, by instruction, for usefulness in the colony. One of the females sent out by Miss Blackburn, had a pretty good library, Infant School boards, spelling books, &c.; and it is believed, that on her arrival, she may open a small school to advantage. The husbands of two of the women emancipated by Miss Blackburn, were ransomed by her at an expense of eight hundred dollars, that they might accompany their wives to Liberia.—*African Repository.*

EXPEDITION FOR LIBERIA.—The brig Volador, of Baltimore, a new and fast-sailing vessel, has been chartered by the Society, and will proceed immediately to Norfolk, to receive on board emigrants and supplies for the Colony. From seventy to one hundred passengers, with Dr. George P. Todson, appointed Physician for the Colony, are expected to embark in this vessel. A large number of free people of colour in North Carolina are disposed to emigrate to Liberia, and in the course of a few months will be ready for their departure. It would hardly be judicious, perhaps, to add a larger number to the Colony, this autumn, than that of the last and present expeditions.—*Ib.*

Six hundred dollars have been raised in Philadelphia and Baltimore, to purchase the emancipation of Mr. Gustice, a Methodist Preacher in Maryland, his wife and four children. We presume they are destined for the Colony of Liberia.—*Ib.*

COLONIZATION SOCIETY.—A plan has been projected for raising *two thousand dollars* in this city, for the purpose of colonizing in Africa one hundred emancipated slaves, or such as may be emancipated, with the design of having them colonized. We are happy to state that about *eleven hundred dollars* of this sum have been already subscribed by the liberality of our citizens.—[*Cin. Chr. Jour.*

ORPHAN SCHOOL IN LIBERIA.—Mr. Sessing, one of the Swiss Missionaries, who previously to his sailing for Liberia, favoured our city with a visit, and who will be remembered with interest by many of the readers of the Philadelphian, has established an Orphan School, at which several of the native children attend.—*Philadelphian.*

SABBATH SCHOOL SOCIETY.—The following extract from the Liberia Herald, exhibits the feelings of interest which the Colonists cherish with regard to the redeeming influence of Sabbath School instruction.

"We are happy to learn, that a new Sabbath School Society, to which all our most promising young men have attached themselves, either as teachers or scholars, has been formed. We are much pleased at this, as we always are, at all efforts which tend to a more general dissemination of knowledge. R. Raikes has immortalized his name, by being the founder of Sabbath Schools; and generations yet unborn, will bless the day that gave him birth; for were our standard of judging great men, a correct one, who would precede this champion of Sabbath institutions? —Would the hero, who had slain his thousands? would the miser, who had robbed the widow and the fatherless! We pronounce the man who causes ten spears of grass to grow, where but one grew before, an useful man; but how much more is he to be reverenced, who causes light to flash upon intellects, which before were as dark as night—as void as space itself, where ignorance sat enthroned, surrounded by his peers."

FOREIGN NEWS.

Extract of a letter from General LAFAYETTE to Gen. BARNARD, of this city.—*National Intelligencer.*

PARIS, 8th Sept. 1830.

My Dear General:

Abundance of news must have reached you through the periodical papers. Nevertheless, I think it will be pleasing to you to receive some written detail. You will have received some publications relative to our memorable week. You will also have read an account of the Review by the King, in the Camp de Mars, for the distribution of our tri-coloured flags to the National Guard. The ceremony was as splendid as that of the Federation of 1790. We had five hundred thousand spectators;—and every one was struck with the celerity with which, in less than three weeks, we have organized nearly fifty thousand men of National Guards—armed, equipped, and filing off like veteran troops. The King handed successively to the General Commander-in-chief the forty-eight tri-colored flags, each surmounted with a cock in lieu of the old imperial eagle, and with this motto; "Liberty." The Commander-in-Chief took himself the oath, and had it administered to the National Guard. The Colors were introduced to flag-bearers, selected from among the mechanics who had distinguished themselves in fighting in the barricades. You will readily suppose that I did not say that *this was the best of Republics.* I do not think so: and the constitution of the United States appears to me far preferable. But I believe we have done for the best in the present circumstance; and have prepared, under a popular throne, all republican institutions. There are now in France, no patriots more sincere and enlightened than the King and his son. I knew them but little before, but they have inspired me with the greatest friendship and confidence, and this sentiment is reciprocal.

SUMMARY.

A Society, Auxiliary to the "American Seamen's Friend Society," was formed in Cleaveland, Ohio, on the 10th ult. for the purpose of supplying those employed on Erie and Ohio Canal, &c. with moral and religious instruction.—*South. Tel.*

On Monday night, the schooner Monopolist, on her passage from New-York to Philadelphia, with a full cargo, was shipwrecked in Delware bay, and all on board perished. The body of Capt. Johnson floated ashore, and the manifest of the vessel was found in his hat.—*N. Y. Obs. Dec.* 11.

Athens College, Ga.—A bill has been reported in the Georgia House of Representatives, appropriating $30,000 for the erection of a college edifice at Athens, in the place of that recently burnt, and for the purchase of astronomical appartus, books, &c.

The Delawares.—Rev. ISAAC MCCOY, who has been engaged in exploring the country West of the state of Missouri, preparatory to the contemplated removal of the Delaware tribes thither, reports, in a letter to the U. S. Telegraph, that the country is exceedingly pleasant and fertile, and abounding with mineral, coal, iron, and water; that wood is scarce, but sufficient in quantity for the uses of the Indians; and that the country is four times as extensive as the Delawares can occupy and use for centuries to come, whatever improvement may take place in their condition. The Delaware chiefs, he adds, are so much pleased with it that they are resolved to remove thither immediately, without waiting for any arrangements by the Government.

Enormous Bones.—The skeleton of an animal, of prodigious size, was discovered about four weeks since, at the Big Bone Lick in Kentucky. We have the following particulars from a friend, who received them from a gentlemen who resides near the Lick:

There are ten or twelve sets of tusks, from 4 to 12 feet long; claws are four feet long and three broad; the tusks are arranged in a circular order, as if by the hands of man; within the circle the bones were deposited, which, when placed together, showed the animal to have been at least 25 feet high and 60 feet long. The skull bone alone weighed 400 pounds. They were found by a Mr. Finney, about 14 feet below the surface of the earth, who had refused $5,000 for them. The skeleton is said to be complete, saving only one or two ribs.

When and how this animal existed, must baffle all speculation. The mammoth himself, so long the wonder of these latter times, must dwindle into comparative insignificance before this newly discovered prodigy. If carnivorous, a buffalo would scarcely serve him for a meal, and if graminivorous, trees must have been his tender herbage.—*Nat. Intel.*

CONGRESS.

The principal business of the Senate the first week of the present Session was the appointment of committees, to which the different parts of the President's Message were referred. On Monday the 13th, the Senate resolved itself into a High Court of impeachment for the trial of Judge Peck of Missouri. After making some arrangements for the trial it adjourned to the Monday following.

In the House of Representatives.—Wednesday and Thursday of the first week were occupied in referring to various committees the different parts of the President's Message.

After some efforts to refer it to a *select* committee, the subject of the U. S. Bank was referred by a majority of 40 to the Committee of Ways and Means, which by their chairman Mr. McDuffee reported last winter in favour of a renewal of the charter.

On Monday the 13th, a resolution, introduced by Mr. Haynes to repeal the duty on Sugar, was lost.

The *Rev. R. R. Gurley* was elected *Chaplain of the House.*

STATE LEGISLATURES.

At this season of the year a large number of the State Legislatures are in session. We can only give now and then a passing notice of their doings.

On the 6th inst. *William P. Mangum* was elected by the Legislature of North Carolina a Senator in Congress for six years in the place of Gen. Iredell, whose term expires on the 3d of March next.

A bill has been introduced, to extend the laws of this State, over that part of the territory now occupied by the Cherokee Indians and included within the chartered limits of North Carolina. A bill has also been reported to repeal the Act creating a Board of Internal improvements.

A series of Resolutions have been submitted, denying *in toto*, the constitutional power of Congress to appropriate money for executing works of Internal Improvement, within the States.

On the same day, the bill prohibiting the owners of Slaves from teaching them to read or write, passed its second reading without a division.—Whilst under consideration, Mr. DICK, from Guilford, moved to strike out that clause of the bill which prohibits Slaves from being taught to read; many of his constituents he said, considered it to be their duty to teach their Servants to read, that they might obtain a knowledge of the Scriptures, and he thought if Slaves were not taught to write, so that they could hold no correspondence with each other, the purpose of the friends of the bill would be answered.—*Southern Rel. Tel.*

LEGISLATURE OF KENTUCKY.—An act has been passed to incorporate the Trustees of Pilot Knob Meeting House in Simpson county.

On Monday the 13th, the Convention Bill was rejected by the House, without debate. The vote stood, for it 45, against it 49.

After considerable debate, a bill authorising an appropriation of $2000 for improving the road from Mount Sterling to the mouth of Big Sandy, to meet the Virginia turnpike, passed the house by a majority of one.

Samuel Todd, Esq. of Gallatin county, has been appointed Circuit Judge, in the place of *Judge Mayes*, resigned.—*Olive Branch.*

To the Editor of the Western Luminary.

Dear Sir,—I send you enclosed herein a letter addressed to the Rev. Gideon Blackburn, D. D., as a testimony of the feelings of respect his friends here entertain towards him, requesting you to give it a publication in your useful and interesting Luminary. In compliance with those wishes you will much oblige many of your subscribers.

Danville, Dec. 22d, 1830.

REV. GIDEON BLACKBURN, D. D.

Dear Sir,—Circumstances having occurred which are about to sever you from our society, the undersigned cannot consistent with their good feelings and sentiments of affection towards you, refrain from declaring that, it is with the utmost regret and reluctance that we see ourselves about to lose the society of one, whose exemplary deportment in all the walks of life, we have been accustomed to reverence and esteem as a gentleman, a christian, and a father in Christ; and although much as we have to deplore your departure from this part of the vineyard of your usefulness, we have at the same time to rejoice and bless God in your ever having been sent amongst us; for we look back with much joy to that happy period when the Lord, through your instrumentality spoke peace to our souls, and brought us first to see ourselves as lost and helpless sinners; and from your lips and through your instruction, have been pointed to the way of true and everlasting happiness; as we humbly hope and trust, we enjoy the lively evidence within us, of the good spirit of holiness bearing witness with our spirit that we are the subjects of the new birth unto righteousness through the blood of a crucified but risen Redeemer. And that we look upon you as the instrument in the hands of a powerful God in turning us from sin and from the error of our ways unto the marvellous love and liberty of Christ. And that we ascribe in a great degree all we owe to our hopes of heaven and immortality, to your preaching the truths of the everlasting Gospel while amongst us.

We therefore have now more than ordinary claims to call you father in Christ. We do hope that we have now and ever will cherish towards you the most warm christian affection and reverence. We confide in the promises of a Saviour, that all the labors of love of his children shall be amply rewarded. And we hope to see you standing among the eminent servants of the Lord at the great day of accounts. But however much we narrow minded mortals may deplore your loss from among us, we well know that the 'Lord ruleth,' both in heaven and on earth, and that it is our duty, to submit to the dispensations of his wise providence, who ruleth and ordereth all things after the councils of his own will.

We have therefore only to say, dear sir, in conclusion, that our prayers will ascend at a throne of grace, that the Lord may grant you the continued influences of his Holy Spirit; that he may in his own good way and according to the wisdom of his providence, overrule—avert and suppress every feeling that would assail thy character, and may he turn aside every arrow of persecution, and as they fly around thy path, may they fall, fruitlessly—feebly and harmlessly at thy feet that you may go on your course rejoicing in the Lord, that your days may be many for the benefit of his church upon earth, and that health and prosperity may attend you on your journey here below, until he shall call you home to a crown of glory. Signed by

George Russell, Robinson Russell, John Gaar, Jun. John Irvine, Michael Gaar, John League, William Munford, Michael Hope, William Gwynn, Thomas Munford, Collin M'Kinney, Abram Irvin, Jane H. Speak, John H. Irvin, S. L. Irvine, Isabella D. Caldwell, Phebe J. Caldwell, Elizabeth A. Williamson, Mary Caldwell, Margaret Irvin, Margaret League, Catharine Brown, Nancy Taylor, Anne Dodd,—*Members of the Danville Church.*

William Wade, George Brescoe, John W. Lewis, James J. Harbison, Thomas Crawford, Jun., James Kenley, William E. Crawford, Jacob Yankee, Sen., Jacob Yankee, Jun., Samuel Yankee, Joseph Schooling, Thomas E. Campbell, David Campbell, Edward Groves, Eliza Wade, Sarah Harbison, Mary Gash, Catharine Wilson, Theodocia Kenley, Martha Pruvet, Catharine A. M'Afee, Catharine Crawford, Esther Crawford, Mary M. Crawford, Mary Yankee, Electrious G. Campbell, Sally S. Campbell, Nancy Bryant, Susannah Schooling, Lucinda Graves, Mary Crawford, Nancy Battom, Pamela Yankee, Martha Sandiffer, Eliza Yankee, Nancy Walker,—*Members of the Perryville Church.*

DIED,

At his residence in Amelia, Co Va. WM. B. GILES, late Governor of that state, aged about 69. He has acted a conspicuous part in that state and national councils.

At Cloverdale, Va. on the 3d inst. suddenly, DANIEL SHEFFEY, Esq. formerly a member of Congress from that state.

Intelligence was received in Philadelphia, yesterday of the decease of the Rev. Dr. JAMES P. WILSON, which occurred at his residence in Bucks county, yesterday morning. The declining state of his health compelled him to resign his pastoral charge about a year since, and he retired to his farm, where he serenely awaited the long expected messenger of death. Dr. Wilson's reputation for theological and general knowledge, his talents as displayed originally at the bar and afterwards in the pulpit, his personal character and usefulness, have long rendered him one of the most eminent personages in this community. His loss, will be universally deplored and felt, and it is hoped that justice will be done to his exalted merits by some competent hand.—*Daily Adv. Dec.* 11.

On the 5th inst. of a lingering consumption, Mrs. CHLOE PECK, wife of Mr. Everard Peck, bookseller of this village, and daughter of Mr. Samuel Porter, of Berlin, Conn. The deceased was a disciple of Jesus Christ. We do but echo the unanimous sentiment of those who knew her, when we say that seldom does the death of a female, occasion a more perceptable chasm in the circle of her acquaintances. In the various relations of neighbor, wife, and mother, she was kind, affectionate, devoted, and exemplary. She was a sincere, humble, active, and prayerful christian. Her kindness and generosity to the poor will long be remembered by very many. Modest and unostentatious in her manners, those who knew her best loved her most. It was in her last sickness, that the triumphs of faith appeared most conspicuous. In the immediate view of death, she was peaceful and happy.—*Rochester, N. Y. Obs.*

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POETRY.

THE VANITY OF LIFE.

[Translated from an ancient Spanish Poem.]

Oh! let the soul its slumbers break,
Arouse its senses and awake,
To see how soon
Life, like its glories, glides away,
And the stern footsteps of decay
Come stealing on.

And while we view the rolling tide,
Down which our flowing minutes glide
Away so fast,
Let us the present hour employ,
And deem each future dream a joy
Already past.

Let no vain hope deceive the mind—
No happier let us hope to find
To morrow than to-day,
Our golden dreams of yore were bright,
Like them the present shall delight—
Like them decay.

Our lives like hasting streams must be,
That into one ingulphing sea
Are doomed to fall.
The sea of death, whose waves roll on,
O'er king and kingdom, crown and throne,
And swallow all.

Alike the river's lordly tide,
Alike the humble riv'let's glide
To that sad wave;
Death levels poverty and pride,
And rich and poor sleep side by side.
Within the grave.

Our birth is but a starting place!
Life is the running of the race;
And death the goal:
There all those glittering toys are brought,
That path alone of all unsought,
Is found of all.

Say, then, how poor and little worth
Are all those glitt'ring toys of earth,
That lure us here!
Dreams of a sleep that death must break,
Alas! before it bids us wake,
We disappear:

Long ere the lamp of death can blight,
The cheeks pure glow of red and white
Has passed away;
Youth smiled, and all was heavenly fair;
Age came and laid his finger there,
And where are they!

Where is the strength that spurned decay,
The step that rolled so light and gay,
The heart's blithe tone?
The strength is gone, the step is slow,
And joy grows wearisome and wo
When age comes on.

MISCELLANEOUS.

[From the Columbian Star.]

THE FAVORITE OF THE FLOCK.

"Mamma," said little Janet Davison to her mother, "you have very often told me God is good."

"Well, my dear," answered her mother, "and have you not reason to believe it?"

Janet hesitated, "Indeed, mamma, I do not know, I have been thinking a good deal about it lately. God created this beautiful world, and all things in it for our use; and gives us life, and health, and senses, to enjoy it; that seems very good. Then He has given me you, dearest mother, and dear papa, and all my brothers and sisters, and many things beside; and all that seems as if he were good, and yet,"——

"Dear Janet," said Mrs. Davison, perceiving that some unusual impression was upon the child's mind, "Dear Janet, tell me all that is in your thoughts, have you any reason to doubt if God is good?"

"I will tell you, mamma, if I can," replied the child, "but I hardly know how to explain it, only, ever since Christmas, that I went to spend the holidays with lady Jane Grantly, I have been very uneasy, very unhappy sometimes, because I thought I had found out that God is not good."

"Do not be afraid, my child," said her tender mother, "to speak your mind, perhaps I shall be enabled to explain what has troubled you, when I understand what it is."

Janet proceeded—"Mamma, lady Jane is a little girl like myself, I have no reason to think she is any better than myself, for I have often seen her very naughty. But she has every thing that God could give her. She is so beautiful, that whenever we walked out, people turned round to look at her, but nobody ever looked at me. Then she has every thing she wishes for, and as much money as she likes, most beautiful clothes, and trinkets, and books, and playthings; why mamma, the best frock you gave me, made out of your silk gown, which you said was almost too good, only I must have something smart to go to lord Grantly's, was not so good as those she gives to her maid. And then, she has ponies, and chaises, and footmen kept for herself; I could not help comparing it to the donkey-rides you treat us with on a birth-day. And her governess told me, that, as lady Jane was an only child, she will have all her father's parks, and houses, and money, and titles, when she is a woman, and most likely be married to a duke. And besides that, she has two governesses and plenty of masters, which you cannot afford for us, you know, she is a great deal more clever. All this is for her own pleasure, and to make her more agreeable, while you have often said, mamma, that I must study to get my own living by and bye, because papa has not enough money to provide for ten of us. And then I am often sick, and often have so much headache I cannot learn, or walk about, and I have heard nurse say I shall never be very strong, most likely. Now, lady Jane is so healthy, she is never pale, never tired, always so gay and lively, that though she was always good-natured to me, it sometimes made me quite sad to see her, and feel so different myself. And nobody seemed to care for me as they did for her; only you, mamma, you care for me, but every body seemed to love and admire lady Jane. And when she told me she loved me, and that we would be friends when we were women, I could not help thinking, that we should be a great deal more different then than we are now."

"Well, my dear Janet," interrupted her mother, "and did this distress you?"

"Indeed," said Janet, "it did, and I have thought of it very often since. But when I remember the beautiful lady Jane, in that beautiful place, with all her fine things about her, and she too so happy and clever; O, you cannot think how well she used to do every thing, and then think of myself, and of the trouble you have to get clothes enough for us all, and room for us to live in, and time to teach us; and how stupid I sometimes am, when my head aches so. Why then it is, mamma, I am afraid it is very wrong, but then it comes into my head, that God cannot be good. You have often told me that he can do all things. Why then, if He is so good, has He not given me as much as to lady Jane Grantly?"

"My dear child," said Mrs. Davison, much affected by the tears that came into Janet's eyes, as she made this appeal, "I think I can make you understand something of this, even young as you are, by and bye you will understand it fully. I am sorry you so long kept these painful reflections to yourself. Now, sit with me on the grass, and I will tell you something which may better enable you to understand what I say to you. Listen to me, and try to apprehend my meaning.

When I was a little girl, a few years older than you are, I greatly desired to have a pet lamb, and my kind father, always ready to indulge me in every reasonable wish, promised, that as soon as the flock had borne their young, I should go into the meadow, and choose the one I liked best, to be my own. Accordingly, in the early spring, I went into the field, where the sheep had been folded for the night, to choose my lamb, and you may be sure I chose the prettiest, for though it had a mother, being but just born, the shepherd said he could make her adopt another lamb, whose mother had died, and she would not know the difference. Well, I took home my lamb: I fed it with warm milk, from the spout of a tea-pot. I made it a soft bed in the corner of the kitchen at night, and a basket trimmed with pink satin, to lie in before my own fire in the day-time, till the cold weather was passed, and my lamb was able to run about. Then it lived upon the lawn, and was fed with dainties, and carefully sheltered from the bleak winds, and cold spring showers, to which the lambs in the meadows were exposed. And often I washed and dressed its white curly fleece, and when I had any young friend to see me, we tied round its neck the first blown roses of the summer. It was a happy little lamb, it was every body's favorite, and had every thing a lamb could like, or could enjoy. Now tell me, Janet, do you think I did any wrong to the lambs that were left with their mothers in the meadow?"

"No mamma," replied Janet, "I do not see how you could do that, the meadow was their proper place, and they were fed and taken care of as well as other lambs are."

"But yet, Janet, the meadows were very cold, and often covered with snow, and some of them died from the inclemency of the season, and this lamb, you know, had deserved no more of me than the other."

"But then, mamma, they were no worse off than they would have been, if you had left your own lamb amongst them; they were all yours, that is, your father's, which is the same thing, and you had a right to take which you pleased out of them, since you did no injury to the rest by it."

"Very well, my child, but that is not all I have to tell you of my lamb. It was but a little while, a very little while, not so much as a year, before my beautiful lamb grew into a large sheep, which is by no means a pretty animal in itself, though very picturesque and full of interest, when congregating in numbers in the rich meadows, or the barren heath. Least of all things, is it fit to dwell in parlors, and be a lady's pet. In the garden it did mischief, and it became necessary to return it to the flock. Now, do you think my petted lamb was the better off for all the indulgences that had been lavished on it?"

"On the contrary," said Janet, "I should think it was the most unhappy of all the flock. How could it feed on common grass? How could it bear the cold? How strange it must have felt among all the sheep, that would not know it for one of them, and perhaps would treat it as a stranger?"

"And so it was," resumed Mrs. Davison: "The shepherd said it was the least thriving of the flock, and the least gay, and took to its food ill, so that putting one time against another, I suppose you do not think the rejected lambs had much cause to envy the favorite of the flock."

"I think, mamma, they were about even on the whole, though the favorite had been a long time the happiest."

"But this," added her mother, "was not all. The life of a lamb is at no time very long; the life of my favorite was very short, for in two summers after, it was selected among others of the same year, to be first submitted to the butcher's knife; in short, the favorite of the flock was killed and eaten like any common sheep. And now, at least, you will not doubt if all was even, and if its good fortune had lasted all its life, instead of only the half, would it have been any happier, any better for it then, Janet?"

"Mamma," said Janet, "I think I almost know your meaning, but explain it to me yourself, that I may understand it better."

"My darling girl," resumed her mother, "this is what I meant to teach you. God has a right to do what He will with His own. He owes nothing to any body. It is of His goodness, of His unmerited goodness that you live at all.—That you have parents who love you, and food to nourish you, and this fresh, pure air to breathe, and this beautiful nature to look upon, is all so much greater goodness, since you have no claim to any of it; and I need not tell you that you have many things besides, which God might take from you if he pleased, for assuredly they are His, not yours. Now, if it has pleased Him to give to lady Jane Grantly, a great deal more, it is doing you no wrong. It does not lessen His goodness to you, or diminish your portion of His bounties, that lady Jane is rich, and great, and beautiful, and clever; unless, indeed, you suffer it to excite in you painful and unholy passions, to envy her estate. The world is His, far more entirely His than the flock of sheep were ever mine, or my father's. He giveth it to whom He pleases. He setteth up one, and putteth down another, and He does wrong to no one; since to those who have the least, he has given more than they had a right to claim at His hands. But this, my Janet, is not all. You and lady Jane Grantly have spent but a small portion of your days as yet, if you live to be women, it is impossible to tell what may befall you. Her prospects, it is true, are far more flattering than yours; but you must know, my child, young as you are, how uncertain are all things on earth; how much pain, how much sickness, how much heart-breaking sorrow there is, which money cannot buy off, nor titles avert, nor beauty, nor talents, nor admiring friends, protect us from. And, if lady Jane should hereafter come into adversity, the indulgences of her youth, the lofty expectations of happiness she has formed, will render her less capable of bearing it than you, my child, who will be reared in privation, and accustomed to expect difficulties. Your heart may be at rest, while her's is distracted with care; or you, by trials and difficulties, may be kept in humble dependence upon God, and remembrance of his word, while she, by abundance, by flattery, and temptation, may be seduced into forgetfulness of Him, and of his laws. But however this may be, my Janet, a point of time must come, come very soon, perhaps, even as soon as to my little lamb; or at the utmost, you know how short a space is the life of man. No questions will be asked then of lady Jane's rank and beauty. Death will pay no respect to the distinctions fortune has endowed her with, in a few brief years her end will be like yours; and do you think it will be any joy to her, any sorrow to you, to look back, as you now look forward upon the difference of your conditions? No, my Janet, like the favorite of the flock, she must go with the herd to the grave. All will be even then between you, as it regards this life. Will your condition in another life depend on what *God has given you here?*

"No, mamma, and now I see that God is good, for He has given me the same opportunity to know Him, and to love Him, and to become his child forever, as he has given to lady Jane, and perhaps more, for I have fewer temptations than she has to neglect him.

C. F.

[From the Religious and Literary Intelligencer.]

HINTS.

Mr. Editor.—I can occasionally laugh at an anecdote and enjoy a good joke as well as other men. But my risibles are not always moved by every thing I see or hear. I am not much disposed to excite mirth or countenance it in others. I seldom indulge in it, without a succeeding pang "for the end of that mirth is heaviness." The man who attempts to make me laugh, is more likely to offend than amuse me. I always fancy he entertains a high opinion of himself, and a low opinion of me: for he supposes himself able to move me to folly, and me capable of being thus moved. When I see a mouth always set to a grin, I think of the proverb, "For as the crackling of thorns under a pot, so is the laughtor of a fool."

Levity suits an idiot: for his heart is given to folly. It may be considered commendable in a comedian: for mirth is his trade, and he gets his living by making people laugh. It may be serviceable to a mountebank; for his whole character is farsical, and his head filled with vain conceits. It may not be inconsistent with a coxcomb, who is content to become a jest and sport for the amusement of the company. It is expected in a man of the world when he cannot find a better employment for his faculties.

But levity does not suit a christian—is not commendable—is not serviceable—is inconsistent with his character, and of course, is not expected. In this miserable world, there is much greater cause for weeping than laughing—for sorrow than for mirth. There is no time for indulging in levity. When the christian finds in himself no evil thoughts to conquer, no follies to correct, no imperfections to remove, no sin to repent of, no more virtues to cultivate, no more heavenly graces to seek for, no more spiritual gifts to follow after, no more holiness to desire, no higher state to attain, he has not yet time for levity; while others require his exertions. Could he find among his fellow-men no ignorance to instruct, no vice to suppress, no wants to relieve, no higher enjoyments to recommend, no greater good to propose, he would still find no time for levity; for this world would become a paradise, and he would have a heaven to contemplate, a state of glory to anticipate, a Saviour to admire and a God to enjoy.

Of all the characters in the world, levity least becomes a preacher of the Gospel. In him it is highly disgraceful and criminal. What has been said with regard to levity in a christian, will apply to a preacher with redoubled force. With all the advantages of a private christian, he is supposed to possess the gifts and graces, wherewith the Holy Spirit has furnished him for a public employment. Shall he prostitute all to this sinful propensity? Will he endanger the cause of God and his own usefulness, by a shameful indulgence in mirth? O God! drive levity from the church. Erase it from the hearts of thy ministers. Hunt it out from all its lurking places and put the monster to death.

Levity is unprofitable. It never did nor never will make a useful impression. It is often the vehicle of malice, as deadly as it is vindictive. It is generally employed to gloss ignorance, to palliate folly, or conceal sin. The giddy and thoughtless may be amused by it, but never benefitted; and sometimes are seduced by its fascination, into the most fatal evils.

It is injurious to him who indulges it. It drives from the mind serious thoughts, directs the attention to grovelling objects, begets a spirit of the world, damps the ardour for doing good, restrains prayer, quenches a thirst for righteousness, destroys a confidence in God, and banishes all hopes of heaven. How can a man reprove sin, in those with whom he has indulged in levity? How can a preacher recommend holiness, to those whom he has seduced to sin, by his levity of disposition and behaviour?

It wounds tender consciences. How must the humble children of God be distressed, shocked and wounded, when they see levity in him who has ministered to them in holy things! Suppose you see a preacher enter the sacred desk—solemnity marks his whole demeanor—he speaks of holiness, happiness and heaven—death, judgment and eternity—sin misery and a future punishment. You meet him in the private circle—his whole manner and conversation how changed—his solemnity has given place to a levity, as unbecoming as it is sinful—he is the patron of mirth, the promoter of jests, and the inspirer of laughter. Would you not tremble for the good cause, and feel inclined to say such a merry-andrew never ought to enter the holy place again? Would you not say, as was once said to a preacher, "When I see you *in* the pulpit, I grieve that you should ever leave it, when I see you *out* of it, I grieve that you should ever enter it again!"

It is true, a good man, may, in an unguarded moment, be betrayed into a little levity. But it will cost him heaviness of heart; for levity is sin, and must be repented of. But show me the man who is always dealing in trifles—and whatsoever may be his pretensions, I will show you a man who never prays from the heart. Shew me the man who indulges in habitual levity—and let him be whom he may, belong where he may, I will show you a man who is either a backslider or a hypocrite. AN OBSERVER.

PRAYER.

I had rather be deprived of all the solaces of this life, yea, and of the ordinances that tend to a better, than be debarred of recourse to my God by prayer. Next to Christ, it is man's Mediator to reinstate in the favor of an offended Deity. 'Tis the Moses that opens the rock and brings Israel food in the wilderness. 'Tis the Sun that gives Jeremy light in the dungeon. It puts a muzzle on the lion's jaw, that else would tear Daniel. 'Tis the angel that walking with the children in the furnace, keeps them from so much as singeing in the midst of the flames. It attacks the Sun's swift steeds, and like a sentinel commands them stand in the speed of their full career. With reverence be it spoken, 'Tis a charm cast upon the Almighty, so powerful that it prevails upon omnipotency, and makes God that we sue unto, to become a suitor unto us: *Let me alone* (as if He were held) was begged of Moses, when Moses importuned Him. Certainly, because God saw it so absolutely necessary for His children, He would not leave it in the power of man to take it from them. Rome's Empire, in all her ten persecutions, could not take this from Christians. This they could make use of in the dark without a tongue, and in the midst of all their enemies, while their tormentors stood and watched them. Load a man with chains, let him lie upon the rack; leave him but a live heart, and Prayer will dwell there, out of the tyrant's reach, and comfort him. And doubtless then it speaks God's heaviest judgment, when men are seared up by a spirit that cannot pray. Who can apprehend any thing more miserable than a Judas—shut out from prayer? It deprives the soul of hope, and then is despair let in, with that immortal worm, the terrors of eternal guilt. He gives up himself to perdition, that neglects to give himself to prayer. Man was never so great an independent, but every minute he must need his God; and if he makes himself a stranger, can he expect to be heard as a friend? Other sacrifices of the law have sometimes met with a check: but this from a sincere heart is an offering that is ever pleasing, and importunity doth not give offence If it prevailed upon the unjust judge, will not the most righteous God be gained upon? And indeed, what is it can send us away empty but our own sins? For if it carry us not safely through all the roads of danger, the fault is in ourselves, not it. Like a faithful companion, when friends, wealth, health, honor, and life, are leaving us, this holds us by the hand and leads us to overlook the shades of death. When speech is gone it lifts up hands and eyes, and, instead of language, groans. Owen Feltham.

LITTLE SINS.

In the fortification of a city or town, all the ramparts are not castles and strong-holds; but between fort and fort there is a line drawn, that doth, as it were, join all together and make the place impregnable. So it is in the fortification of the soul by sin: all sins are not strong-holds of Satan; they are the greater and grosser sins; but between there is drawn a line of smaller sins, so close that you cannot find a breach in it; and by these the heart is fenced against God. Now, is it nothing that your little sins fill up all the void spaces of your lives? Is it nothing that you no where lie open to the force and impression of the Holy Spirit? He, by His convictions, batters the greater and more heinous sins of your lives; but these strong-holds of Satan are impregnable, and give Him the repulse. He seeks to enter in by the thoughts; but these are so fortified by vanity and earthly-mindedness, and a thousand other follies, that, though they are but little sins, yet swarms of them stop up the passage, and the soul is so full already, that there is no room for the Holy Spirit to enter. Bishop Hopkins.

RELIGIOUS SPECULATION.

Honest John Martin, a Baptist minister who preached about half a century in London, though rather a desultory declaimer, was in the habit of saying many good things. Several volumes of his sermons taken down in short hand by one of his hearers, have been published since his death. In one of these, he alludes to the too prevalent disposition of many people, to require from their preachers, the explanation of all hard and difficult subjects, and to consider them somewhat simple, if not doltish, provided they should be unable to solve all the knotty points in divinity, which may be submitted to them.—In his quaint and familiar way he thus addressed his audience, "You ask me, what I am on the decrees of God, on predestination, on the doctrine of election, on the origin of moral evil, on regeneration, justification, and other weighty truths of Scripture. To all which I reply, that I am NOTHING—NOTHING—NOTHING but a believer."—*Columbian Star.*

DOING SOMETHING.

It has been truly said, that almost any conscientious and enlightened man could, by steadily pursuing a benevolent object, accomplish wonders, and make his name and works known and felt in distant parts of the globe. But a large part of life, even of the benevolently disposed, is lost for want of system, setting about things, and bringing something to pass. Let every christian resolve, in the fear of the Lord, that he will *do something* for the cause of God and man every day of his life; and let him keep a record of what he accomplishes, for his personal use; let him pray and labor, never tiring; and he will soon find, humble though his rank and name may be, that he is exerting an influence that will move society, and be regarded with favour in heaven.

"Deem that day lost whose setting sun
Records no worthy action done."

THE SAVIOUR PRESENT.

Would you do this act, would you be angry without cause, give way to petulance, evil speaking, or any immorality, if your Saviour were present? Certainly not, if you are a christian, for you restrain these outbreakings of sin even in the presence of a venerated fellow being. Consider, then. Is not your Saviour always present? Most assuredly. He marks your unchristian deportment or language, and he abhors it.

CHRISTIAN DUTIES.

Christ did not his deeds to obtain heaven thereby; that had been madness; heaven was his already, he was heir thereof, it was his by inheritance; but he did them freely for our sakes, considering nothing but our welfare, and to bring the favour of God to us again, and us to God. As no dutiful son that is his father's heir, does his father's will because he would be heir; he is that already by birth, his father gave him that ere he was born, and is more loath that he should go without it, than he himself; but out of pure love he does that which he does. And ask him why he does any thing? he answers, "My father bade, it is my father's will, it pleases my father.' Bond servants work for hire, children for love. For their father, with all he hath, is theirs already. So a christian man does freely all that he does, and considers nothing but the will of God, and his neighbour's welfare only.—*Tindal.*

OPPORTUNITY.

To improve the golden moment of opportunity, and catch the good that is within our reach, is the great art of life. Many wants are suffered, which might have once been supplied, and much time is lost in regretting the time which had been lost before.

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kept on hand in the Depositories, at the Store of Stephens, Winslow & Stephens, Main-street Lexington, Ky. June 29, 1830.